302 884 seventeen and still not married, then her parents will usually set a date to hold a ceremony for the girl to have her braid parted and doubled. During the ceremony they kill sheep, pigs, and other animals to entertain relatives and friends. It signifies that henceforth the girl has come of age and can have sexual freedom without interference.

836 Whether in a forest or thicket, whether beside the mountain stream or in wild fields, a young Lolo male and female could make love to each other. Provided that they do not violate marriage traditions, unmarried male and female could have affairs among themselves. This is especially true of cross-cousins who, because of their preferential marriage privilege and close contact due to kinship, could freely make love, and illicit affairs have always developed.

584 As a first step in marriage, the parents usually make the selection and then send a matchmaker to do the negotiating. Originally the matchmakers were mostly white Lolo slaves. If the paternal aunt or the maternal uncle has a daughter, matchmaking is fairly easy; there being mutual obligation on both sides, they dare not [56] make any commitment with another clan. After a mate has been chosen, the matchmaker [187] will get the consent of the girl's family to ask a pi-mu to match the horoscopes of the intended couple and to divine whether the marriage would be auspicious or not. If it is found to be unlucky, the matchmaker will not come back again. Sometimes, because of their kin relationship or because of the attraction of the girl's looks, the two families would disregard the result of fortune-telling or divination and proceed with the marriage anyway.

● 583 After both families have agreed to the marriage, the matchmaker then goes back and forth between the two to negotiate for the betrothal gift or money. The amount of cash to be paid by the man's family depends upon the family's financial ability. Generally, a black Lolo family pays a betrothal gift of from 500 to 700 or 800 ounces of silver. (At the time of the author's stay in Lei-po, one ounce of silver was equal to 160 dollars of Chinese national currency.) Sometimes the betrothal gift may be as much as 1,000 ounces. Because of their low social status, the white Lolo pay only 100 or 200 [367] ounces of silver. For the daughters of household slaves who accompany the mistress in marriage, no gift is necessary.

584 After the betrothal money is settled, then comes the engagement. First, the man's family sends the matchmaker and others of the household with gifts to the girl's family. At that time only a part of the betrothal money, usually about

584 one-third, is paid. It is given personally by the matchmaker to the head of the household, either the girl's father or elder brother. To entertain the matchmaker and the others, a sheep is killed and wine provided. They talk together at night and the visitors stay on until the next morning. Several days later the girl's family sends someone to return the visit but without bringing any gifts. The man's family also has to kill cattle and entertain him with wine and ask him to stay overnight.

Several months and sometimes several years intervene between the engagement and marriage. It depends on the time when the man's family wants to receive the bride. Before the wedding, the family invites a pi-mu to choose an auspicious [177] date and at the same time makes the announcement through the matchmaker to the girl's family. The latter then sends a per- [583] son to collect the remaining portion of the betrothal money, which is paid in full. Sometimes the man's family keeps the last installment to be paid after the marriage. Oxen, horses, guns, and other things may be offered in lieu of silver. Because of this heavy expense in marriage gifts, the Lolo do not want the girl to remarry outside the clan if her husband should die before her. She is allowed only to transfer the marriage within the clan to avoid losing the benefits of the betrothal money.

585 Lolo families usually set the wedding date for an odd-numbered month, such as the fifth, seventh, ninth, or eleventh, as most suitable for the ceremony. Two days before the wedding, the man's family dispatches several strong adults, preferably also in an odd number, to the girl's family to carry back the dowry which includes the bride's garments and ornaments, such as skirts, felt coats, necklaces, bracelets, earrings, and the like. When the men arrive at the house of the girl's family, they are seized by the men and women there, and their faces are smeared with black soot in a spirit of gaiety.

On the eve of the wedding, the man's family again dispatches several strong adults, sometimes more than ten, including brothers of the groom, to the girl's family to welcome the bride. Hearing the arrival of these adults, all the male and female members of the bride's family gather at the door to await their approach. As soon as they [57] come to the door, they are splattered with water and completely drenched. Then they all break into laughter at the prank. After entering the door, the men from the groom's family, being unprepared, are again smeared on the face with soot from the bottom of the stove and sprinkled and smitten on the eyes and nose with pepper in an utmost display of frolicsome activity. That same

585 On the fourth day the bride returns to her parents' house with the groom. They do not talk to each other on the way. Upon arrival, the new son-in-law greets his parents-in-law with offerings of sheep, pigs, and wine and is in turn entertained with wine by them. The same afternoon he returns 591 home without the bride, who remains in her parents' home. This custom is called tso-chia, meaning "staying home."

The tso-chia period varies from one or two years to three or five. During this inspection trip [58], the author frequently met brides who had been staying home with their parents. [837] While there, she can enjoy a loose romantic life without being interfered with by father or elder brothers who pretend to pay no attention to her. During her stay with her parents, she wears the same dress as the bride. Day and night she chases and plays around with the young men of the neighborhood or her male cross cousins. She, too, enjoys sexual freedom.

During the same period the groom can also contact the bride and make love. It is only when the bride becomes pregnant 843 that the groom takes her to his father's house. The first 848 child usually is not the child of the groom, but he has to recognize it as his child.

592 Having learned that his bride is pregnant, the groom immediately sets out to build a new house for the bride to live in as no married son can stay in the same house with his parents. [583] After the husband and wife have formally lived together, the wife's father's family then sends the entire dowry to them. [428] Among the Lolo, both male and female have the right of inheritance; therefore, the daughter's dowry is also a part of the property given her by her parents. It includes silver, slaves, food, oxen, sheep, and even land.

594 Because of this marriage relationship, the Lolo newly-
583 weds have the economic basis to establish a family. The house built for them by the parents of the man's family and the dowry sent by the girl's family all provide the economic conditions necessary for establishing a family. After that, the couple live a normal family life, both male and female cooperating in efforts for economic improvement. They bear and rear children to shoulder the common parental responsibility.

593 Although a Lolo wife is obtained through money pay-
562 ment and her marriage is one form of bartered marriage, she has the same position in the family as the man. Since they have a small family and do not live with the husband's parents, there is no problem of conflict between mother-in-law and

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heard that any sum of money will compound for military service. Of course if the slaves purchase their entire freedom and leave the clan the lord has no claim whatever on their services. Not many prefer to do this; they all like to have some claim on the central authority.

When the slaves are old enough to marry they are mated by their lords or mistresses. In many cases attention is paid to preference shown by the interested parties. The offspring of such marriages become the slaves of the overlord and are at his disposal. I do not find that slaves are often sold out of the clan, but in the case of the marriage of the daughter of an Earth Eye or a Black Blood several slaves are sent with her as part of her dowry. In accordance with a similar custom Leah and Rachel took their slaves with them into Jacob's family. These dowry slave girls are married later on in the clan which the daughter enters. Sometimes these waiting-maids serve tyrants of mistresses. One such maid came to me one day, carrying her child, an infant in arms. She had said something in the hearing of another servant which was not very complimentary to the beauty of her mistress. Gossip and intrigue for favour exist in these Nosu households as well as in other households nearer the West, and so the mistress got to hear of the uncomplimentary remark of her maid. The mistress got into a fury, sent for the offender, and with a red-hot iron seared her face so as to spoil her beauty for ever. In her fit of passion she burnt the face of the little child as well. This was but mild compared to some of the punishments the lords and their ladies inflict on the slaves who offend them. I have heard of some cases details of which one cannot print in any book published in Christendom.

Now and again slaves run away, and then there is raised

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[p.156]

CHAPTER XV

MORE ABOUT EARTH EYES

622 ANOTHER Nosu Earth Eye with whom I got very friendly was named An Yong-chi (Peace which glories). This was the one that had such a long struggle with Lo-chee, and carried the case to the auctioneer official. If one could only write fully the story of his house, there would be enough incident to fill several books. He claimed to be the descendant of the most important of the ancient Nosu, when these people were powerful throughout a great part of China. If there were to arise a Nosu king his family would claim the right to occupy the throne. As, however, a score or hundred of others would do likewise, there would not be a very peaceful reign for any of the claimants. An's mother was stolen when a young girl by his father, who was determined to have her for wife, in spite of all opposition on the part of the parents, who had decided to let their daughter go only to a suitor who would pay a great sum for her. The suitor sent his emissaries to bribe over some of the slaves in the girl's home, and through them found out when the powerful men of the household would be absent on some pressing business. Such a favourable opportunity coming around, An's father took a band of several hundred men and with these forced his way into the girl's father's castle and kidnapped the damsel he had set his heart on. She became his wife *de facto* if not *de jure*, and after all, among these lawless Nosu, it is that that counts.

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583

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When the father returned there was, of course, a great row, 622
and steps were taken to avenge the insult. But there were 583
found means to appease wrath, and by-and-by things
settled down, and the lady became the mistress of the home
of one of the most important Nosu chiefs. This kind of 583
kidnapping is very common and is copied even by the poor
Chinese who have become tenants of the Nosu landlords.
One day I met a band of men, with spears and swords, going
down a hill which I was ascending. They did not look
very warlike, and seemed more as if they were out for a big
lark. Asking where they were going, they informed me
that they were off to steal a wife. I did not feel tempted
to join them, though I should like to have seen how they
managed, and whether the reality was anything like we
schoolboys had pictured when we were taught by sober
British schoolmasters to sing:

Oh, who will o'er the downs so free,
Oh, who will with me ride,
Oh, who will up and follow me,
To win a blooming bride?

The reality did not quite look like our dreams of youth. The bride to be stolen was on another landlord's estate. Though I resisted the temptation to carry out the buccaneer principles instilled so unthinkingly into me years ago, I was interested enough to follow the case up, and felt rather glad that they got the girl, and hope they lived together happily every afterwards. Some folk out here are all in favour of such marriages, as they do away with expensive ceremony and much trouble. Some of the girls are also in favour of it. It is fine to live in a state of romantic uncertainty, expecting a band of armed men and an eager

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583 bridegroom to come along any day, bent on the capture of a bride, whose virtues and accomplishments have become known far away from home. Youth is the time of romance even on the hills of Western China, and the rich folk have by no means a monopoly of this romance.

622 As An Yong-Chi grew up he took to the study of Chinese, and later on, at a neighbouring town, entered the lists for the coveted degree of B.A., which carried great weight under the rule of the Manchus. He succeeded in the struggle, and was very proud of his literary accomplishments. On one occasion I presented him with a Bible. He returned it later on, saying that he could write a better book than that, and asking me to give him a modern pistol instead. This was rather a take-down for an enterprising missionary. These rebuffs, however, do not dishearten one, for one takes them all as part of the day's work and fun. And it is good to meet a man who has a great idea of his own attainments. After all, it is not so rare to find men who place higher value on weapons of war than on the Bible, and these do not all live outside of Europe and Christendom. Still, it was a bit startling to find a man whose name was "Peace which glories" so desirous to possess an up-to-date pistol.

622 593 On my return from furlough in 1910, I was very sorry to hear that Mr An, the Earth Eye, was dead. His enormous estates were left to his two sons, who were both under twenty years of age. The story of this young Earth Eye, the second of the two brothers, is one of the most tragic stories I have ever heard, and I have heard a great many while living in West China. He it was who disguised himself as a strolling player, to get a good look at the pretty daughter of Ah-yee. As long as the father was alive the

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the Nosu had given to the Chinese Government officer. All the lands of the great Earth Eye were confiscated and sold. So were the lands of the daughter of "Peace which glories." She had found no safe refuge after all in the powerful protection of the chief who had terrorised the whole neighbourhood. She now wanders around with her son, trying to make something turn up. The last I heard about her was that she was at Lo-chee's trying to get him to marry her in addition to his other wives, taking all her claims to the confiscated lands as her dowry. Should there be another change of government, there may be a sequel to the troubles of the young widow, whose life has been so full of fighting and tragedy.

An uncle of this young widow, also named An (Peace), was one of those placated by a gift of territory on the murder of his nephew by the Cain Earth Eye. He was justly indignant at this murder, but is quite willing himself to break laws when it is to his own advantage. He was married to the elder of two sisters, but he heard that Rachel was better-looking than Leah. He then set to work to get the younger sister as well. He persuaded his wife to invite her sister over on a visit. Being a young girl in her teens, the invitation was gladly accepted, as promising a welcome change from the monotony of her own home. When on her way, and still some distance from the married sister's home, a band of armed men met the chair in which the girl was riding and proceeded to take charge of the cavalcade. A long piece of red cloth was thrown over the chair as a sign that the girl was about to become a bride. It was no use to protest, as the girl was quite defenceless in the hands of the armed men, who knew all too well what to do in such cases. The girl had expected

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583 622 to arrive at the castle as a guest, and here she was taken as an unwilling bride. The guest was kidnapped to be the second wife of her sister's husband. When the outrage reached the ears of the girl's people there was, of course, a great row, for as a bride to another husband the girl was worth many thousands of ounces of silver. But possession was again nine points of the law, and the Earth Eye held on to the girl who had had such a surprise on her arrival at her sister's home. Mr An wooed the new arrival so persistently that at last she consented to his plan, and the two sisters were thus wives to the same husband. Perhaps in their fondness for each other they imagined that the arrangement would work out smoothly. If they did so, they were deceived, for there was constant trouble and jealousy. The father was furious, but furious among these Nosu chiefs can usually be translated into so many hundreds of ounces of silver. With the passage over of these hundreds of ounces of silver the friends were placated and Leah and Rachel were left to work out a problem which has never been simple of solution. The matter became somewhat tragic as the affections of the Earth Eye centred more and more on the sister with the prettier face. A few years after the death of Rachel reduced the household to the condition in which it was before the kidnapping of the unsuspecting guest. The husband will probably never fully regain the affections of the first wife.

425 627 There are two sons of Earth Eyes in the mission school where I am writing. One is a gentle, intelligent lad, who hopes later on to complete his education in an English university. The other is a wild young rascal, who is even now capable of almost any wickedness. There is, however, something fascinating about him, and we are all only too

282 THE FRIENDLY WIDOW'S HOME

[162] She has three sons and five daughters, all at home with her. Here again our visit had to do with the marrying of a daughter, but this time it was Mr Long's turn and I was left alone. Ah-ku was very anxious to get one of her daughters betrothed to one of Mr Long's sons, and this was partly why she had been so pressing in her invitation to us. It is an expensive thing in Nosuland to marry a daughter of a Black Blood. Two or three hundred taels, say forty pounds, have to be given for the bride, and Ah-ku was likely to make a good thing of her daughter's matrimonial ventures. If the parents of the girl are generous, they will often send their daughter away with a well-stocked trousseau, equal in value to a good part of the money presented to them by the bridegroom's parents. If, however, they are near, and bent only on making a good bargain for themselves, they will send the girl away with bare necessaries, and keep the silver they have received for themselves.

Our evening meal the first night we stayed in the friendly widow's home was prepared in a different way from the suppers of previous days. There was, however, a cruelty about the preparation which would disgust most Westerners. A very fine calf was led into the courtyard, facing the room where we were staying, and seeing they were about to kill it for us, I begged them to desist, saying that a sheep would be ample, and would satisfy all the requirements of the widow's hospitality. But in this request we found ourselves up against an opposition we were unable to overcome. All the retainers, to a man, were against us. They were bent on a good feed of veal, and were determined not to allow the guests to interfere with their wishes.

One man led the calf by a rope and another of the slaves

[179 cont.]

593 The head of the family exercises very great authority, to which his children are completely amenable until the day when they establish new households.

853 862 [180] The customs relative to childbirth appear to present no peculiarities other than the following:

Every three days the child is given a little chewed rice.

Nursing lasts only one year.

597 The "Lolo" sometimes adopt children, which families of their tribe having numerous children either surrender or sell to them.

The adopted child takes the name of his new family and enjoys the same rights as the legitimate children.

584 The marriage request is made by two friends of the young man who present themselves at the home of the young woman, carrying certain articles of food (fowl and rice).

A family council, made up of relatives of the young woman, examine and discuss the proposal. In case of refusal, the two intermediaries withdraw, carrying the articles of food. In case of acceptance, these articles of food are eaten on the spot.

583 The young man, advised of the favorable answer given his proposal, returns with his two friends, carrying gifts, and settles with his future father-in-law the amount of the dowry, then the date 585 of the marriage. On the day agreed upon, the fiancée is conducted to the home of the young man, accompanied by her brothers and sisters, by two old women, and by the two intermediaries. When evening arrives, the marriage is celebrated by a great feast followed by dances. Six days later, the newlyweds spend two days in the home 591 of the young wife, then go and spend a night in the home of the husband. After this, the bride returns and resides in her parents' house, where she remains until the day that pregnancy appears certain. Then she comes to establish herself permanently in her husband's house.

We have already found this last custom among the "Tho" of the [171] Si Kiang and among the "Nung." This agreement is not lacking in interest. It has not been possible for us to determine the epoch to which this custom goes back among the "Lolo" of Tonkin.

583 The young folks may marry against the wishes of their parents, as we have already seen among the "Méo." The young man carries

[180 cont.]

583 off his fiancée, but he must later pay a double dowry.

595 The "Lolo" generally have only a single wife.

684 Adultery is punished by death.

764 The dead "Lolo" is dressed in his finest clothes and then immediately afterwards placed on his bier. The coffin is kept for three days in the house in which the death took place. The burial is done the fourth day. Only the relatives take part in this ceremony. A fire is lighted on the grave as soon as the trench is [181] filled in. This fire is cared for by the relatives for nine days, if the deceased is a man, eight days for a woman, six days for a child. The grave then is abandoned and no one pays any further attention to it.

184 764 Some "Lolo" tribes follow slightly different customs. Among the "K'an-t'éou-lolo" ("Lolo" head-cutters), the corpses are dug up at the end of three years. The head is removed from the body and placed in a little wooden chest, which is placed in full view on a neighboring rock. (Photo 348, Plate 44, shows rocks which the inhabitants of the region call "rocks of the tombs," on which are still found heads of "K'an-t'éou-lolo" coming from a hamlet of this tribe which moved away thirty years before.) (Southwest of Pha-Long.)

Other tribes bury their dead without coffins and place upon the corpse a long, hollow, vertical piece of bamboo which sticks out on top of the mound. The relatives from time to time verify the state of decomposition of the corpse, by coming and smelling the emanations at the upper end of the bamboo. When there is no further odor, the corpse is dug up, and the bones are placed in a small chest, which is exposed as has been described above for the "K'an-t'éou."

771 177 The "Lolo" of Tonkin, properly speaking, have neither religion nor peculiar beliefs. They have adopted those of their nearest neighbors, either "Méo," "Man," or "Thai." They believe in the evil spirits but do not fear them to the same extent as do the "Thai."

769 778 They observe ancestral worship strictly enough. On the ancestral altar the dead are represented in the following manner: branches of orchids, cut to a length of seven knots for a man and